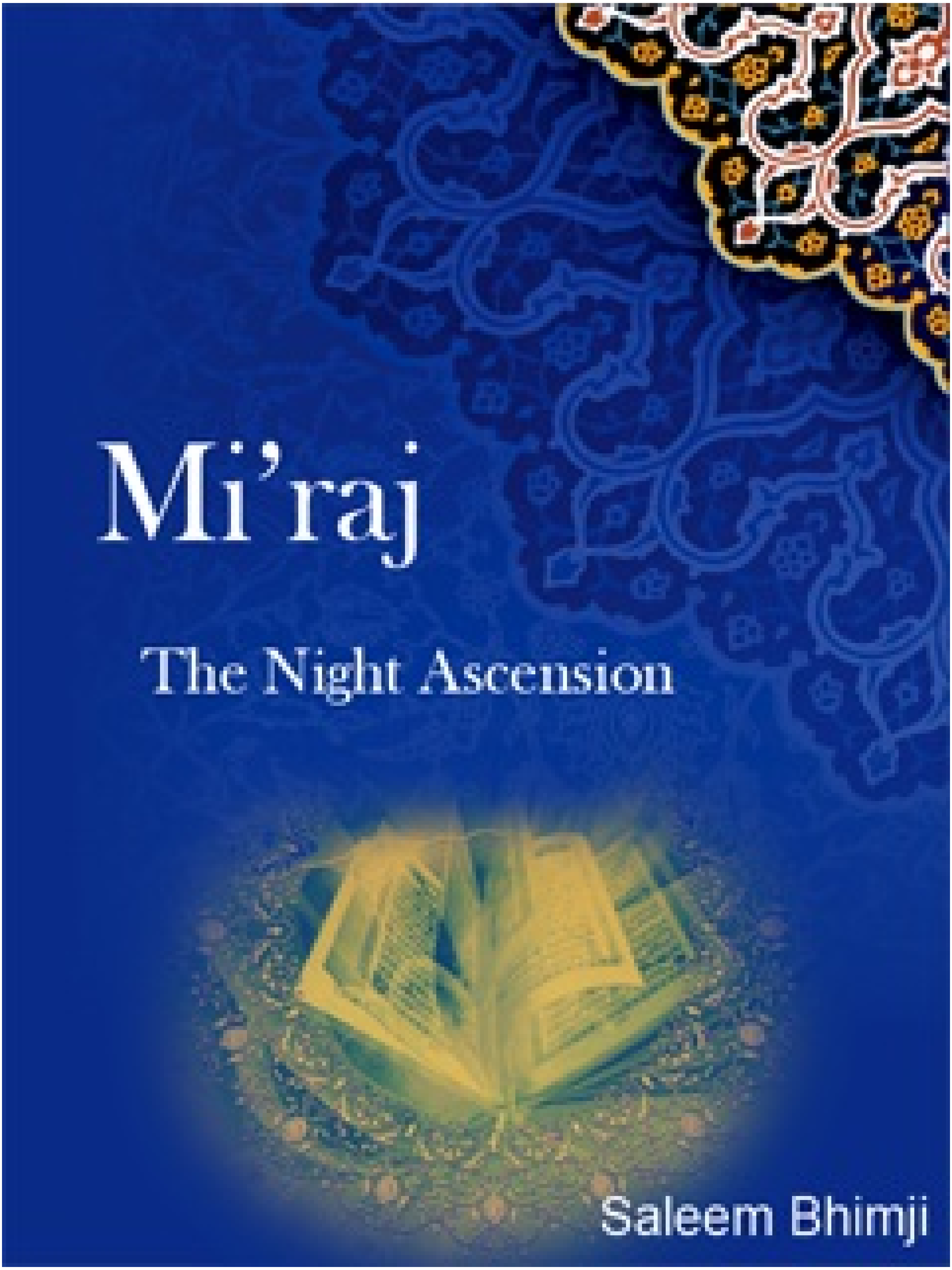

Mi'raj
The Night Ascension
Saleem Bhimji

بسم الله الرحمن الرحیم

Mi’raj, The Night Ascension

:Writer

Mullah Faidh al Kashani

:Published in print

(Islamic Humanitarian Service (IHS

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

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BOOK ID

Translator(s): Saleem Bhimji

Compiler(s): Mullah Faidh al Kashani

(Publisher(s): Islamic Humanitarian Service (IHS

Category: Prophet Muhammad Spirituality

Topic Tags: Miraj Miscellaneous information: nbsp;ISBN ۱-۸۹۴۷۰۱-۱۲-۷

The full title of this book is Nawadir al Akhbar fima Yatal `aqu biusul ad Dini, written by Faidh al Kashani, research by Mahdi Ansari, printed by the Research Department of the Faculty of Humanities, Tehran, ۱۳۷۶

Featured Category: Spirituality Resources for Further Research

Person Tags: Prophet Muhammad

point

Mi'raj in the Qur'an, physical ascension, traditions relating the events which occurred .during Mi'raj

Preface

point

The Prophet of Islam (S) began his historical night journey, along with the trusted protector of the revelation, the Angel Jibra'il from the house of Umm al Hani, the daughter of his uncle and sister of Amir al…Mo'minin 'Ali (a.s.) in the blessed city of Makkah. With the aide of his steed al…Buraq, he traveled to Bayt al…Muqaddas, which (at that time) was located in the country of Jordan and is also known as Masjid

al…Aqsa (the Furthest Masjid). He disembarked at this place and in a very short period of time, visited various places inside the Masjid … including Bayt al…Laham, the birthplace of `Isa al…Masih (a.s.), in addition to the houses and other important places .of the various Prophets. In some of these places, he even recited a two Rak`at Salat

In the next stage (of his journey) he traveled from this spot to the heavens, where he was witness to the celestial bodies and the entire universe. He spoke with the spirits

of the (previous) Prophets and the Angels; he saw from very close both Paradise and Hell; and the various stages and levels of the people of Paradise and those in Hell. It was these unknowns of the creation, the secrets of the origin of the Universe, the expanse of the world of creation, and the unlimited power of Allah the Highest, that he was given complete knowledge of.

Subsequently, he continued on with his journey until he reached to the region known as Sidratul ' Muntaha, a place that was covered in grandeur and magnificence. It was from this same path that he traversed that he returned, and upon coming back, once again visited to Bayt al-Muqaddas, proceeded on to Makkah and then to his home. On the return trip, he came across a trade caravan from the tribe of the Quraish who during their journey had lost one of their camels which they were searching for. The Prophet (S) drank from the water that the people of the caravan had with them and by the rising of the morning sun, reached back to the house of Umm al-Hani.

Upon his return, the Prophet (S) told Umm al-Hani of the secrets (that he saw) and that evening, in a gathering of the people of the Quraish, lifted all the curtains of the secrets of the Mi'raj and his journey and opened their minds to this event. The word of his travels spread from mouth to mouth amongst all the groups, and now more

.(than ever, the Quraish were upset (with him

The Quraish, as was their old–time habit, belied the Prophet (S) and in the gathering, a man stood up and asked if there was anyone in Makkah who has seen Bayt al–Muqaddas so that he could ask the Prophet (S) in regards to the physical building. Not only did the Prophet (S) describe the physical particularities of Bayt al Muqaddas, rather, he even informed them of the event that took place between Makkah and Bayt al–Muqaddas – and it was not long after that the travelers (of that caravan) .(reported the exact events (as had occurred

Qur'anic Roots of the Mi'raj

The Heavenly Journey of the Prophet of Islam (S) has been straight–forwardly explained in two Surahs of the Qur'an. In other Surahs as well, we see allusions to this .journey

:In the Surah al–Isra (Sarah ١٧ – also known as Bani Isra`il), it is mentioned

سُبْحَانَ الَّذِی أَسْرَیٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِی بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glorified be He who carried His servant at night from Masjid al Haram to Masjid" al–Aqsa, the precincts of which We have blessed so that We may show him of Our (Signs. Verily He is the All Hearing, the All–Seeing. " (١

From this verse, we come to the conclusion that the Prophet of Islam (S) traveled with his physical body through the worlds of Ascension. Further, by the greatness of the Hidden Power, he was able to complete this journey in a very short span of

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Surah al-Isra' (١٧), Verse ١ -١

.time

which denotes the fact that Allah (سبحان) Allah (SWT) starts His speech with the phrase (SWT) is free from all deficiencies … but He does not stop here. Rather, He makes the so that (أسـرى) 'ascension the reason for His greatness by saying `made to travel others do not imagine that the means of this journey was through causes of the natural world and with normal, ordinary means of transportation. This would have made his journey something that could have been denied. Rather, this journey was accomplished by relying upon the power of Allah (SWT) and His specific and special .blessings

Although this verse states that the start of the journey was from Masjid al…Haram and ended at Masjid al Aqsa, this does not contradict the fact that the Prophet (S) in addition to this trip, also had other trips towards the higher world, since another part .of the journey of Ascension of the Prophet (S) is explained in verses of Sarah al…Najm

Another important part of this verse is that the journey of the Prophet (S) was both bodily and spiritually, not just a spiritual pilgrimage, and this is confirmed by the word meaning His servant which is used to mean both the body and the spirit. Had it (بعبده) meaning his (Muhammad's) soul only. In Surah (بروحه) not been so, He would have said .al…Najm, the event of the Mi'raj is explained in more detail

From the time the Prophet Muhammad (S) told the Quraish, `I saw the angel of revelation (when he received the first revelation) in his original

.and pure state', all the Quraish rose up to mock him

:The Qur'an, in response to the thoughts of the ignorant people replies

أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ {١٢} وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ {١٣} عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ {١٤} عِنْدَهَا جَنَّةُ الْمَأْوَىٰ {١٥} إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ {١٦} مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ {١٧} لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ {١٨}

Will you then argue with him about what he saw? He certainly saw him (Jibra'il)" during his other asc(١)ent to the Lote…tree (in the seven heavens) near which is Paradise. When the tree was covered with a covering, (Muhammad's) eyes did not deceive him, nor did they lead him to falsehood. He certainly saw the greatest (signs) of the existence of his Lord. " ٢

The History behind the Heavenly Journey

The date of the Mi'raj of the Prophet of Islam (S) has been recorded by two major Muslim historians, Ibn Ishaq and Ibn Hisham, as being in the ١٠th year of Bi`thah (appointment to Prophethood). The great Muslim historian, Baihaqi has recorded this event as occurring in the ١٢th year of Bi'thah. Others have mentioned it as occurring in the beginning of the Bi'thah, and some mentioned it as being between these two .dates

Sometimes, to rationalize between these different views, it is has been said that the Prophet of Islam (S) went on the Mi'raj more than once. However, it should be mentioned that that Mi'raj in which the daily Salat was made incumbent, without doubt, occurred before the death of Abu Talib, who passed away in the ١٠th year of

Surah al_Najm, Verses ۱۲ to ۱۸ ۲ -۱

Bi'thah. Unmistakably, from the ahadith and books of history, it is mentioned that on the night of Mi’raj, Allah (SWT) gave the order of the five daily Salat as being .mandatory upon the Islamic Nation

The Physical Ascension

It has been an on…going discussion and debate for hundreds of years concerning the method of travel of the Holy Prophet (S) during the Mi’raj. Many things have been said regarding this journey and its being physical or only spiritual even though from the .Qur'an and the ahadith there is no doubt that it was a physical ascension

However, one problem from the point of view of science prevented some people in believing the reality and thus, the Mi’raj of the Prophet of Islam (S) was recorded as being simply spiritual. Another group went a step further and believed that this complete event was simply a dream and that the Prophet (S) experienced the Mi’raj !during his sleep

However, the response of the Quraish, after hearing about the Mi’raj of the Prophet (S) clearly shows that the journey through the different worlds was not something that was seen in a dream because then it would have had no meaning and if the Quraish could have just called the dream of the Prophet (S) a lie and they would not .(have created all the commotion (that they did

Others have said that the Mi’raj of the Prophet (S) was nothing more than spiritual in meaning and it was because his deep contemplation and thought for the creations of Allah (SWT), the witnessing of the greatness and beauty

of His creations, and his being entirely submerged in the thought and remembrance of the Truth, and thus, the physical restrictions and spiritual closeness (that the .Prophet (S) encountered) are beyond explanation

However, this type of spiritual ascension and closeness is something that anyone with a clear conscience and pure heart can attain. Nevertheless, the Qur'an relates that this distinct ascension of the Prophet (S) is one of the peculiarities of the Noble Prophet (S) and this trip which he was taken through was something extraordinary, since many a nights did the Prophet of Islam (S) experience a state of spiritual ascension and closeness (to his Creator), whereas this physical Ascension was one .that took place on a particular night

It must be mentioned that the Greek hypothesis which was put forth by Bartholomew, who for close to two thousand years was well recognized in the scientific circles of the east and west, also fell into error. He was of the belief that all physical entities that exist in this world are of two divisions: elemental and celestial. By elemental he meant the four known elements which are: water, ground, wind and fire. The first sphere that comes to our attention is the sphere of the ground, which is the center of the universe. After that, it is the sphere of water, followed by that of the wind, and the fourth, is that of the fire. Each of these four spheres are related to the other. It is from here that the spheres come to an

.end and the celestial bodies start

The meaning of the celestial bodies are the nine celestial planes, which just like the various skins of an onion, are related to one another but do not have the ability of tearing nor becoming united (as one). There is not a single creature which by its own leave is able to traverse within these boundaries, since this would call for the .separation of the levels of the celestial bodies

Since the physical Mi'raj involved travelling upwards from this world, and passing through the four levels of the elemental world and then piercing through the celestial boundaries ... one after the other until all four had been split, and since this act was not correct according to the scientific beliefs of the Greeks, thus the physical Mi'raj too .(was not possible (according to the theory of Bartholomew

In reality, this theory held weight for that time period in which the hypothesis of Bartholomew had strength and a following. Fortunately, his ideas which were .completely baseless, have been made apparent today and have lost all of their value

The same goes for the scientists who study Natural Science and try to find a tangible reason for everything that happens and for every event that occurs and who look for a natural or scientific consequence ... their ideas too have lost their value. Similarly, those people who accepted the hypothesis of Bartholomew were at the forefront of denying the Mi'raj of the Prophet (S) and thought that the heavenly journey went

against the scientific and natural laws of today … natural laws such as: the law of gravity of the earth; its speed of travel of ۲۵,۰۰۰ miles per hour; the weightlessness of an object that is outside of the airspace of earth; the fact that it is not possible to breathe the air that is outside our atmosphere; the various cosmic rays; meteorites and air pressure; and the speed of light that goes at the speed of approximately ۳۰۰,۰۰۰ kilometers a second; and other such examples.

Fortunately however, it must be known that through scientific research and investigation, the space scientists of the East and the West, by launching the very first rocket in the year ۱۹۵۷, named Sputnik, were able to demonstrate to mankind with ease, that they could overcome such problems as the gravitational pull, cosmic rays, problems with breathing in space, and others, through various technologically designed and built equipment and instruments.

Even today, the space science research is ever increasing and the scientists and researchers are confident that in a matter of time, they will be able to place life on one of the planets in our solar…system; just as today, they have opened up the exploration to the moon and the planet Mars.

These scientific progresses and advancements in technology and industry are a clear proof that such a celestial travel (that of the Prophet of Islam (S) on the night of Mi'raj) is possible and can not be classified as something that was impossible.

That which is certain and

in which there can be no doubt is the fact that everything mankind can do today through various human created ways and means, the Prophets were able to perform .by the grace of Allah (SWT) and without the apparent and external means

Therefore, we see that the Prophet of Islam (S) by the will of Allah (SWT) was taken on the Mi'raj, and all that exists in it belongs to Him and He is the designer and fashioner of this amazing and perfectly arranged system. It is He who has given the earth its' gravitational pull, has given the sun its cosmic rays, and it is He who has given the air its various levels; and anytime He wants to, He is able to take all of these back and put a halt to them all. Also, it must be known that in reference to miracles, natural events and the power of mankind, all of these are independent issues and never can the infinite power of Allah (SWT) be compared to the limited power and .ability of mankind

Bringing alive those who are dead, converting a staff into a snake, splitting the moon, keeping alive the Prophet Yunus in the belly of a whale in the depths of the ocean, and many other miracles such as these which have been mentioned in other heavenly books, confirm the fact that no uncertainty can be placed on the Mi'raj of the Prophet .((S

Thus, all of the natural occurrences and all the external obstacles were demolished and conquered by

the intention of the Maintainer of the Universe. His will and intention are not only limited to issues that are impossible … rather, any time that He wishes to perform any .action, He is able to … whether mankind has the ability to perform it or not

Further, that person, who in recognizing Allah (SWT) has reached to that level of true cognizance of his Creator and the attributes and characteristics which are exclusive to Him, and who recognizes Allah (SWT) as the One who is Eternal, Ever…Lasting and the All…Powerful Creator whose power and intention is above all things, will much more quickly accept (these facts and occurences). Other people (who have not reached to that level of cognizance of their Creator), through a little bit of study and research and with a deep and precise understanding along with the correct outlook on the world .too will accept and acknowledge the truth

The treatise of the Mi'raj according to the narration of Faidh al…Kashani, which is in your hands is a collection of traditions taken from the speech of Imam Ja'far as…Sadiq (peace be upon him) as compiled by the late Muhaddith and great Philosopher and Thinker Faidh al…Kashani as taken from his well known book, "Nawadir al…Akhbar" (١) .which is a collection of ahadith on the topic of Usul adDin

It goes without saying that the complete collection of ahadith in regards to the Mi'raj can be read in Bihar al…Anwar from `Allamah Majlisi, volume ١٨, page ٢٨٢; volume ٢۶, page ٨۶; volume

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The full title of this book is Nawadir al…Akhbar fima Yatal `aqu biusul ad…Dini, - ١ written by Faidh al…Kashani, research by Mahdi Ansari, printed by the Research Department of the Faculty of Humanities, Tehran, ١٣٧۶

page ۱۶۲ and ۲۴۵; volume ۳۹, page ۱۵۸; volume ۷۰, page ۶; volume ۷۶, page ۱۴۶ and ,۳۶ .۱۸۴, and volume ۹۳, page ۹۳

Hawza `Ilmiyyah of Qum

Mahdi Ansari Qummi

(Spring ۱۳۷۶ (۱۹۹۷

Introduction

بسم الله الرحمن الرحيم

الحمد لله رب العالمين بارئ الخلائق أجمعين وصلى الله على سيدنا محمد وأل بيته الطيبين الطاهرين سيَما الإمام المنتظر المهديِّ صاحب الزمان عليه أفضل التحيه والسلام واللعن الدائم على أعدائهم أجمعين إلى يوم الدين.

In the Name of Allah, the Most Gracious, the Most Merciful

All praise belongs solely to Allah, the Lord of all the Worlds, the Fashioner of all the Creations. And prayers of Allah be upon our Master Muhammad and his family … the Righteous and the Pure, especially al…Imam al…Muntazar al…Mahdi, Sahib az…Zaman, may the best greetings and salutations be upon him and may the perpetual curse be .upon all of their enemies until the Day of Resurrection

And then, Allah the Highest has said in His Noble book and His established great :speech

سُبْحَانَ الَّذِى أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِى بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glorified be He who carried His servant from Masjid al...Haram to Masjid al...Aqsa, the" precincts of which We have blessed, so that We may show him of Our Signs. Verily He " .is the All...Hearing, the All...Seeing

One of the spiritual and soul inspiring events that took place during the lifetime of our distinguished Prophet Muhammad (S) was the Mi'raj. This incident is considered as one of the indisputable events of

p: ١٢

history and is a part of our religious belief. Every Muslim, in accordance with the clear .verses of the Qur'an, in addition, to the reliable chains of history, believe in the Mi’raj

In the Shi'a teachings, the belief in the Mi’raj is a part of the principal beliefs such that is has been narrated from Imam Ja'far ibn Muhammad al…Sadiq and from Imam 'Ali :ibn Musa al…Rida that

من أنكر ثلاثه أشياء فليس من شيعتنا – المعراج – المسئله فى القبر والشفاعه.

One who denies (any of these) three things is not among our Shi`a (followers): the" " .(Me`raj, the questioning in the grave and ash Shafa`ah (intercession

The book that you have in your hands deals with the event of Mi’raj of the Final Prophet that this base servant, after research from various books, ahadith and .reliable events of history has compiled in the form of a booklet

My purpose for (compiling) this was to keep it condensed, since up until now, the Mi’raj of that great man (Muhammad) has not been presented in a summarized and beneficial manner. It is hoped that the dear readers will forgive the mistakes and slips .of the pen

وعلى الله الإتكال وهو حسبى ونعم الوكيل نعم المولى ونعم المصير.

Ahadith, the Traditions

Hadith n. ١: The Location of Ascent

الإسراء والمعراج

Among the writers of history and the elucidators of the Holy Qur` an there is a dispute in regards to the place of commencement of the Mi'raj of the Noble Prophet (S). Did it start from the house of Umm Hani (the sister of Amir

al‑Mo'minin 'Ali ibn Abi Talib) or from Masjid al‑Haram – since the complete city of Makkah was called and referred to as Masjid al‑Haram? From the apparent reading of the verse, it began from Masjid al‑Haram. Thus, the Mi'raj journey of the Prophet of Allah (S) was from Masjid al-Haram to Masjid al‑Aqsa – the Bayt al‑Muqaddas.

سبحان الذی أسری

This trip – meaning the Mi'raj of the Noble Prophet (S) took place at night and the meaning of Masjid al‑Aqsa (the Furthest Masjid) is the same as the Bayt al‑Muqaddas.

Allah (SWT) in the Noble Qur'an says:

أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ {١٢} وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ {١٣} عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ {١٤} عِنْدَهَا جَنَّةُ الْمَأْوَىٰ {١٥} إِذْ يَغْشَى السِّدْرَةَ
مَا يَغْشَىٰ {١٦} مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ {١٧} لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ {١٨}

In the Name of Allah, the Most Gracious, the Most Merciful

"By the declining star. Your companion is not in error nor has he gone astray. He does not speak out of his own desire. It is a revelation which has been revealed to him and taught to him by the Great Mighty One, the Strong One who appeared on the uppermost horizon. He then came nearer and nearer, until he was as close to Him as the distance of two bows, or even less. He revealed to Allah's servant whatever He wanted. His (Muhammad's) heart did not lie to him about what his eyes had seen. Will you then argue with him about what he saw? He certainly saw Him during his other

ascent to the Lote-tree near which is Paradise. When the tree was covered with a covering, (Muhammad's) eyes did not deceive him, nor did they lead him to falsehood. (He certainly saw the greatest (signs) of the existence of his Lord." (۱)

Hadith n.۲: Method of Mi'raj

Some people say: the Mi'raj of the Prophet (S) took place during his sleep, while others say that the Mi'raj was simply spiritual. However, since the Noble Prophet (S) had mentioned that: "During the Me`raj, I met with the various Prophets; I saw the Angels; Heaven and Hell were shown to me; I was brought to the Arsh and reached to Sidratul Muntaha. I also met people in Heaven who were being showered with the blessings of Allah and also I saw people in Hell who were being punished by the harshest types of punishment; I was also informed as to why they were in such a state, "thus, it is not possible that the Prophet (S) went to the Mi'raj in the physical body made of clay (as it is not possible for the physical body to travel through these various stages).

It has been narrated from 'Ali ibn Ibrahim al-Qummi that Imam Ja'far ibn Muhammad al-Sadiq had said:

"Jibra'il, Mika'il and Israfil brought Buraq (۲) to the Prophet (S). One of these (three) held the reigns of Buraq, while the other one held on the saddle and the third one held on to the clothing of the Prophet (S) while he was ascending it. When the Prophet (S) mounted onto the Buraq, its

Surah al_Najm (۵۳), Verses ۱_۱۸ -۱

Buraq: the name of the ride that the Prophet (s) was on during his Mi'raj. Historians -۲ state that the body of it was similar to that of a horse while the head resembled that .of a human being

entire body started to tremble. Jibra'il pointed with his hand towards Buraq and told him, `O' Buraq! Keep calm! Before the Noble Prophet (S) ... no other Prophet has ever ".ridden you and after him too no one like him will ever ride upon you again

Buraq became tranquil and took the Prophet (S) towards the heavens. Jibra'il accompanied the Prophet and pointed out the signs of Allah (SWT) in the heavens and ".the earth

The Prophet of Islam (S) stated that: "We were continuing when I heard someone call me by name. I did not pay any attention to it and continued on our course. Another time, I heard someone else call me by name. Again I did not pay any attention to it. Then, I saw a woman whose hands were uncovered and all the beauties of the world were on her. She said, `O' Muhammad! Wait, I have something to say to you.' However, I paid no attention to her either. After this, I heard another sound, which ".really scared me. That sound too, I ignored

After some time, Jibra'il stopped and said to me, `Perform the Salat.' I dismounted" from Buraq and performed my Salat. Jibra'il said to me, `Do you know where you just prayed?' I replied to him in the negative. He said, `In Tayyibah (Madinah), that place where your travellers will go.' After this, I got back onto Buraq and we continued on ".our journey

Once again, Jibra'il stopped us and said, `Perform the Salat.' I once again" ,dismounted Buraq

and performed my Salat there. He asked me, `Do you know where you just prayed? It '.(is the Mountain of Saina … the place where Prophet Musa spoke to Allah (SWT

Once again, I ascended Buraq and continued on my way until Allah would decree" something else. Shortly afterwards, Jibra'il said, `Get down and recite a Salat.' Then again he questioned, `Do you know where you just prayed?' I replied in the negative, to which he answered, `In Bayt al…Laham … the place which is near to Bayt '.al…Muqaddas … and this is the place where Prophet `Isa was born

We reached Bayt al…Muqaddas and I proceeded to tie the reins of Buraq to the same ring that the great Prophets (before me) used to tie their animal to. After this I entered the Masjid and it was here that I met Ibrahim, Musa, `Isa and the rest of the Prophets yes. They all gathered around me and we proceeded to get ready for Salat. I had no doubt that the Salat would be lead by Jibra'il, however when the lines for the Salat were being formed, Jibra'il placed his hand on my shoulder and pushed me .forward

Jibra'l also took part in the Salat behind me along with the various Prophets; however, this did not cause any pride or vanity in me. Following this, the custodian of the Masjid brought three vessels in front of me. In the first vessel was milk, in the second was water, and in the third one

was wine. All of a sudden I heard someone say: `If he takes the vessel of water, he will perish, and his nation too will perish. If he takes the vessel of wine, he and his nation will all be lead astray. However, if he drinks the milk, then he has been guided and his nation too will be guided.' I proceeded to take the vessel containing the milk and drank from it. Jibra'il said, `Know that you have been guided and your nation too has been guided.'"

Then I was asked, `What did you see while you were on your journey?' I replied, `From my right side, I heard someone call out to me.' Jibra'il asked, `Did you reply him?' I said, `No, I did not reply.' Jibra'il told me, `That person who called you was a Jew.

Had you answered his call, then after you pass away, your nation would have changed to the religion of the Jews.'

Jibra'il then asked, `What else did you see?' I replied, `I then looked to my left and someone called me from that direction too.' Jibra'il asked, `Did you reply to that call?' I replied, `No, I did not pay any attention to him either.' Jibra'il replied, `He was one who was inviting people to the religion of Christianity. Had you paid any attention to him and replied to him, then after your death your nation would change their religion to Christianity.'

Jibra'il then asked, `Who welcomed you?' I replied, `I saw a woman whose

arms were open (with no clothing on them), and upon them were various beauties of the world. She said to me, `O' Muhammad! Come near me so that I may speak with you.' Jibra'il asked, `Did you speak to her?' I replied, `No, I did not speak with her.' Jibra'il then said, `That woman was the physical manifestation of the world. If you would have answered or spoken to her, then your nation would have preferred this '.world over the next life

From Bihar al-Anwar, Vol. ١٨, p. ٣١٩-٣٢٠, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ٣: A Stone in Hell

I said, "After that, I heard a sound that really frightened me. When I asked as to what it was, the reply came: `That sound was from a rock which had been thrown into the "'.fire of hell seventy years ago, that just now landed in its spot and just settled

It has been said that from that time on, the Prophet was never seen to laugh as long .as he was alive

We continued our trip upwards until we reached the upper atmosphere of the world." There, I saw an angel named Isma'il. He was the custodian of Khitfah which the :Qur'an explains as follows

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

Some of them who covertly steal words from the heavens are pursued by a" (glistening flame." (۱)

Under the supervision of Isma'il was seventy thousand angels and under the" supervision of each of these (seventy

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۱- Surah Saffat (۳۷), Verse ۱۰

thousand) angels were another seventy thousand angels. He (Isma'il) asked Jibra'il, "Who is this person with you?" The answer was given that: "He is Muhammad" who ".has been raised up with The Message

That Angel opened the door and we entered into the heavens. I greeted him and" prayed for his forgiveness. He too greeted me and prayed for my mercy. He said, `Welcome O' Brother and O' Great Prophet.' At that time a group of Angels greeted me. All of them were smiling and were cheerful; except for one of them who had a very hideous appearance (whose name is Khazin), who was upset and crying. No sign .of happiness could be seen on his face

We were all awed by this Angel. Jibra'il said, `This Angel is the igniter of the fire of" Hell. From the time that Allah (SWT) appointed him as the one who would ignite the fire of hell up until now, he has never smiled. Every day, his anger on the enemies of Allah (SWT) those who commit sins increases. It is through this Angel that Allah (SWT) will punish the sinners. If it was decreed that there should be a smile on his face, then because of you it would have been, but never has he smiled, nor will he ever ... neither before you nor after you.' I greeted him and he replied my greeting and .he gave me the glad tidings of paradise

Khazin asked, `Do you give me permission to show (you) the fire of

Hell?' Jibra'il replied, `Yes, show the Prophet the fire of hell.' Khazin lifted up the cover of the hellfire and opened the door. Flames from the fire shot up into the sky … flames that were boiling and continuously shooting up. I thought that soon the flames would come close to me. I said, `Jibra'il, tell the Angel to cover up the fire.' He gave the command and the fire went back to its place and Khazin closed the doors of hell and ".fire

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٠-٣٢١, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ۴: Prophet Adam

Jibra'il and I continued along. On the way, we met a strong, muscular man. I asked," `Who is this person?' Jibra'il replied, `He is your father, Prophet Adam … Abu al…Bashar.' Prophet Adam (a.s) introduced his children to me and said, `A pleasing :aroma is coming from your pure body.' I read the following Surah to him

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِی عِلِّيِّينَ {١٨} وَمَا أَدْرَاكَ مَا عِلِّيُّونَ {١٩} كِتَابٌ مَرْقُومٌ {٢٠} يَشْهَدُهُ الْمُقَرَّبُونَ {٢١}

إِنَّ الْأَبْرَارَ لَفِی نَعِيمٍ {٢٢} عَلَى الْأَرَائِكِ يَنْظُرُونَ {٢٣} تَعْرِفُ فِی وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ {٢۴} يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ {٢۵}
خِتَامُهُ مِسْكٌ وَفِی ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ {٢۶} وَمِزَاجُهُ مِنْ تَسْنِيمٍ {٢٧} عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {٢٨}

However, the records of the deeds of the virtuous ones will certainly be in ١lliyin." Would that you knew what Illiyin is! It is a comprehensively written Book (of records). The ones nearest

to God will bring it to public. The virtuous will live in bliss, reclining on couches, reviewing (the bounties given to them). You can trace on their faces the joy of their bliss. They will be given pure wine out of sealed containers which have the fragrance of musk. This is the kind of place for which one should really aspire. With the wine is a (drink from a spring (Tasnim) ... the nearest ones to God will drink from it. (۱)

I greeted Prophet Adam (a.s) and prayed for his forgiveness. He too greeted me, then prayed for my forgiveness and said, `Welcome O' Prophet and O' Righteous Offspring '.who has been designated at a good time

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۱-۳۲۲, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n. ۵: Angel of Death

We continued on our way until we saw an Angel sitting down and in his hand was a" tablet of light. That Angel looked at what was written on the tablet with sadness and gloom on his face and paid no attention to what was happening around him except .when someone came close to him

I asked Jibra'il, `Who is this Angel?' Jibra'il said, `This is the Angel of Death (Malak '.ul...Mawt), and he is busy taking the souls (of people).' I said, `Take me closer to him

We went closer to him and Jibra'il introduced me to the Angel. I greeted him. He welcomed me, returned the greeting and sent

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Surah Mutaffin (۸۳), Verse ۱۸-۲۸ -۱

salutations upon me. He said to me, `O' Muhammad give the glad tidings to your '.Ummah since I see good and moral works only from them

I thanked Allah (SWT) only because of this blessing and said to him that this was from the grace of my Lord. Jibra'il said, `The Angel of Death is the most diligent Angel when it comes to carrying out his responsibility.' I asked him, `Does `Izra'il (another name for the Angel of Death) take the soul of anyone who has died or anyone who will die?' '.Jibra'il replied, `Yes, it is so

I then asked the Angel of Death, `Do you see where the people are?' He replied, `Yes. I see then and (I also see) the entire universe which is in front of me.' The Angel of Death continued, `Allah (SWT) has given me the permission to have complete awareness over all of them. They are to me just like a dirham (coin) in the hand of a person, such that any way he wants to hold the coin, he can (so too, he has control and perception over all of Allah's creations). There is not a single house which I do not visit five times per day. I say to the people of each house, "Do not cry over your deceased because I will continuously come and go from your house, until the time '".comes when not a single person will remain there

I asked Jibra'il, `Is death enough for the one who is facing trials and"

"'.tribulations?' He replied, `After death, the trials are increased

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٢-٣٢٣, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ۶: People who Eat forbidden Food

We continued on our journey until we reached a group of people, in whose hands were dishes with both good and bad food in them. However, they were eating only .from the bad meat

I asked, `Who are these people that are leaving the good food and are busy eating only the bad and putrid food?' Jibra il replied, `These are the people of your Ummah '.who used to eat forbidden (haram) food

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٣, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ٧: The Angel who was Supplicating

After this, I saw an Angel whose physique was very interesting. One half of the body of this Angel was fire, and the other half of it was ice. Even stranger than this was the fact that neither the heat of the fire made the ice turn to water nor did the coldness of the ice put out the flames. With a very quiet voice he said, "I praise the One who is sufficent (to praise) such that the heat of this fire does not melt the ice, nor does the cold of the ice put out the fire. O' Allah! O' the One who has placed such a thing between the fire and ice! You (too) place agreement

"!and love between the hearts' of Your servants

I asked Jibra'il concerning this Angel. He replied to me that "Allah, the Glorious and Most High, has appointed him as the Angel who will offer advice to the believers on earth and is the guardian of the heavens and earth … from the time this Angel was .created, he has been praying for the people on earth

There are also two other angels in this heaven, one of them supplicates as such, `O' Allah! Whosoever gives a contribution or donation (in your way), have Mercy upon "'!him. The other one says, `O' Allah, destroy he who is stingy and miserly

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٣, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ٨: Backbiters

Again, we continued on our way. During the journey, we approached a group of people whose lips were like the lips of a camel (large in size), and were being cut with .scissors. The meat that had been cut was then forced into their mouths

I asked, "Jibra'il, who are these people?" He replied, "These are the people who used ".to backbite and look for faults in their believing brothers

I saw another group of people whose skulls were being crushed with rocks and whose brains were flowing out. I asked, ".Who are these people?" He said, "These are

".people who would go to sleep without having prayed Salat al… ` Isha

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۳-۳۲۴, Bab ۳ - Ithbaat

al-Mi`raaj wa ma`anaahu wa kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf .al-buraaq, Hadith ٣۴

Hadith n. ٩: Those who take the Wealth of the Orphan or Take Interest

I saw a group of people in which fire was being poured into their mouths and it was .coming out of their rear…ends

I requested an explanation on who they are. Jibra'il replied, "These were people who ".took the property of the orphans unlawfully

Then I saw another group of people whose stomachs were so large that they could .not even get up

I asked a question regarding these people and the answer I was given was that they were people who used to take interest, were deceived by the Devil and followed the ways of the People of Fira'un. Every morning and evening, fire is given to them. They say, "O' Allah! When will the Day of Judgement take place so that we will have some "?respite from this life, which is taking away our strength

From Bihar al-Anwar, Vol. ١٨, p. ٣٢۴, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ١٠: Women Who Committed Indecent Acts

We came across a group of women during our journey who were being hung by their .chest

I asked Jibra'il, "Who are these women?" He replied, "These are women who lied and attributed children (that they had from someone else) to their husbands and '.therefore claimed that these children were their inheritors

The Prophet of Allah said, "The harshest punishment of Allah is on that woman who attributes a child to a family who is not really from

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".that family, simply to take control of her husband's wealth

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۴, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n. ۱۱: Praising of the Angels

We proceeded from those people and arrived to a group of Angels, who Allah the Glorious and High ... by His own desire had created ... whose complete existence was .(spent in the glorification and remembrance of Allah (SWT

These Angels, in a high voice, were praising and thanking the One God and out of their .love and fear for Him were crying

I asked regarding them and Jibra'il told me, "Just as you can see, each Angel is standing beside another Angel yet they do not talk to one other. Their only task is to glorify and praise Allah the High and Glorious ... thus they do not even look up or ".down

I greeted them to which they replied by moving their head without even looking at me. Jibra'il said to them, "This is Muhammad, the seal of the Prophets and the Prophet of Mercy. He is the Leader and Master of all the Prophets. Why are you not speaking to him?" When they heard this, they greeted me, extended their respect to me and ".gave good tidings to me and to my Ummah

From Bihar al-Anwar, Vol. ١٨, p. ٣٢۴, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴.

Hadith n. ١٢: Prophet Yahya and Prophet Isa

We continued up into the second heaven.

I saw two people who resembled one another. I asked, "Jibra'il, who are these two '?people

He replied, "They are Yahya and `Isa, two Prophets and cousins of one another." I greeted them both and prayed to Allah (SWT) for this forgiveness. They both greeted me back and prayed for my forgiveness; and after welcoming me said: "Welcome O' Righteous and good brother of ours!" In that place, there were also Angels present who were prostrating with humbleness and humility. Allah (SWT) the Almighty had created them in various forms, and in various voices they were busy in praising and ".glorifying Allah

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۵, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n. ۱۳: Prophet Yusuf

We then went up into the third heaven. It was there that I saw a man who had more excellence and virtues than anyone else I had seen. He was a person who was .glowing just like the moon on the ۱۰ of a month

I asked Jibra'il, "Who is he?" He replied, "This is your brother Yusuf" I greeted him and prayed for his forgiveness. He returned my greeting and prayed for my mercy and said, "Welcome O' my brother, O' Prophet with exemplary morals who has been sent down at a good and appropriate time." At this place, there were also Angels present who in all humility, were prostrating and busy in the remembrance of Allah (SWT). I was introduced to them and just like

.the other Angels they too treated me with great respect

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٥, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ١۴: Prophet Idris

Following this, we continued up to the fourth heaven. There I saw a person and asked Jibra'il, "Who is he?" He replied: "This is Idris, the one whom Allah the Great, brought up to a high station." I greeted him and prayed for his forgiveness; he too prayed for my forgiveness. In this heaven too there were Angels who like in the previous heavens gave me good tidings. I then saw another Angel who was leaning against a throne and had seventy thousand Angels under his command. In a loud voice, Jibra'il called out to him to stand … he obeyed and stood up and until the Day of Judgement, ".he will remain in that state

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٥, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ١۵: Prophet Harun

We reached the fifth heaven where I saw a tall man, and up until now, I had not seen someone like him. He had large eyes and was very old. His nation (Ummah) was .surrounding him

I asked Jibra'il, "Who is this man?" He said: "This is Harun … the son of `Imran … who had gained the approval of his nation. I greeted him as well and prayed to Allah for his

forgiveness. He

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too greeted me and prayed for my forgiveness. In this heaven as well there .were ".(Angels who in all humility and humbleness, were busy in the praise of Allah (SWT

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٥, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n. ١۶: A Very Tall Man

We continued on towards the higher heaven. In the sixth heaven I saw a very tall man whose body was covered in hair, such that if he were to wear a shirt, the hair would .come out of it

The man said, "The Bani Isra'il say that I am the best of the children of Islam in the sight of Allah (SWT), however this man, the Noble Prophet of Islam (S) is much better ".and beneficent in the sight of Allah (SWT) than I am

I greeted him and prayed for his forgiveness; he replied to my greeting and prayed for my forgiveness. In this place as well, Angels in humility and humbleness were busy .praising Allah (SWT), just as in the previous heavens

From Bihar al-Anwar, Vol. ١٨, p. ٣٢۶, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

"Hadith n. ١٧: Commanded to Perform "Cupping

After this, we reached the seventh heaven. While here, whichever Angel we came into contact with said to me, "Perform `cupping' (۱) and command your Ummah to do so ".as well

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۶, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa kayfiyyatuhu wa sifatuhu wa ma

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Cupping is a form of medical treatment that has been mentioned in various ahadith. -۱ For more information on Cupping, see books such as Tibb an...Nabi, Tibb al...A'immah. (.(Tr

.jaraa feehi wa wasf al-buraaq, Hadith ٣٤

Hadith n. ١٨: Prophet Ibrahim

We then reached a man whose hair colour was a mix of black and white. I asked Jibra'il, "Who is this man sitting at the door of Bayt al…Ma'mur, near Allah?" (١) Jibra'il replied, "He is your father, Prophet Ibrahim, and your house is in this place as well as a group of people from your Ummah who have Taqwa." At that'time, I read the :following verse of the Qur'an

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Verily the best of people to Ibrahim are those who follow him and (those who follow)" the Prophet (Muhammad) and those who believe and Allah is a Guardian for the (Believers. " (٢

I greeted him, to which he replied and said, "Welcome O' Prophet and O' virtuous '.offspring, O' one who has been chosen in a good time

In this place too, Angels, in full humility and humbleness were present. They gave me .and my Ummah the glad tidings of goodness

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٦, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa

.kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n. ۱۹: Rivers of Light and Darkness

In the seventh heaven I saw rivers of light, such that the light that was coming from them made the eyes blind. Rivers of Darkness were also there that were covered over with ice and the sound of thunder crashing could be heard. I was busy looking at these rivers when Jibra'il said to me, "O' Muhammad

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Allah (SWT) has no fixed place or station as he has no physical body to make Him -۱ limited to a certain place. Thus, the meaning of being `near to Allah' is more of .spiritual or esoteric meaning

Surah Aale Imran (۳), Verse ۶۸ -۲

be thankful to Allah (SWT) for the graces and bounties that have been chosen for ... ".you

I prayed, "O' Allah by the truth of Your Power and Glory, keep my faith firm." Then I said to Jibra'il, "This is a beautiful and amazing scene." He replied, "This is just a portion of the creations of your Lord ... the Creator who has created everything ... some .of which you have seen and some of which you have not even yet seen

Jibra'il continued by saying, "Between Allah and His creations, there exists ۹۰,۰۰۰ layers of concealment and the closest of creations to Allah are Isra'fil and myself; and ".between Allah and us exist four veils: Light, Darkness, Cloud and Water

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۶-۳۲۷, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n.۲۰: An Amazing Creation

The most amazing creation that I had witnessed on the Mi'raj was a being whose feet were on the seventh ground and whose body continued upwards, such that his head .(was above in the High Throne, under the command of Allah (SWT

There was also an Angel whose feet were on the seventh ground and whose body ".continued upwards until his head reached to the High Throne

From Bihar al-Anwar, Vol. ۱۸, p. ۳۲۷, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n.۲۱: Angels with Feathers

.We continued on our path until we reached to the end of the seventh heaven

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It was there at the end of the heaven that we witnessed the Throne of Allah (SWT). :Here I saw an Angel who was glorifying Allah (SWT) such

سبحان ربی حیث ما کنت لا تدری أین ربُک من العظیم شأنه.

Wherever I may be, glory is to my Lord. I do not know where your Lord is due to His" " .great status

This Angel had two wings such that if they were to spread open, it would cover the east to the west of the Universe. Every morning he would open up his wings, rest :against something and cry out such

سبحان الله الملک القدُّوس. سبحان الله الکبیر المتعال. لا إله إلا الله الحیّ القیوم.

Glory be to Allah, the King, the Holy. Glory be to Allah, the Great, the Most High. There" " .is no god except Allah, the Living and Self Subsisting

Whenever the Angel would say this tasbih, all the peacocks that are on the Earth would start to praise Allah (SWT) and open their wings up in respect (of Allah).

Whenever this Angel in the heaven would become quiet, the peacocks on the Earth would become quiet. The Angel in the heaven had green hair and white wings … so white that no one has ever seen anything that white before. Under its green hair,

there are white wings which are very beautiful … the green which until now has never been seen before".

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٧, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa kayfiyyatuhu wa sifatuhu wa ma

.jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n. ۲۲: Bayt al Ma'mur

Along with Jibra'il, we entered into Bayt al…Ma'mur. A group of my friends were with me all of whom were wearing new clothing. Others from amongst them were wearing old clothing, and when they tried to enter this area, they were prevented. Only those who were wearing new clothing were permitted to enter with me into Bayt al…Ma'mur. .In this place, I performed a two Rak'at Salat, and then left

Two rivers passed by me … one was al…Kawthar and the other was the river of Mercy. I drank from the river of al…Kawthar and performed a Ghusl with the river of Mercy. I was then guided to enter into Paradise. In one area of Paradise, I saw my house and that of my wife. The ground and the dirt of Paradise had the smell of Musk and Amber. In the rivers of Paradise, I saw a servant of Allah who was bathing. I asked her, "O' servant! Who are you for?" She replied to me, "I am (here) for Zaid ibn Harith." When I .saw Zaid (after this event), I gave him the good tidings of this

The birds of Paradise were as the camels of Khurasan (in size). The pomegranates" that were hanging on the trees were so large and glowing and incomparable to anything else. It was here that I saw a huge tree such that if a bird were to fly around it for seven hundred years, he would still not be

able to go around the entire tree. In Paradise, there is not a single house in which one of the branches of this tree does not cover. I asked Jibra'il regarding this tree an he told me, "This is the tree of Tuba about which, Allah has said in the Qur'an:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

"...Tuba shall be theirs and a goodly return." (١)

Thus this tree of Tuba is in Paradise and all of the houses in there are under (the shade) of this tree.

I asked Jibra'il concerning all the wonderful things that we had witnessed including the rivers, and those things which frightened me, and he replied, "These are all various levels of veils which are placed between Allah (SWT) the High and His creations. If these curtains were not there, then the Throne of Allah would have been visible however, it is not possible for any of His creations to see His Light (Nur).'"

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٧-٣٢٨, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴.

Hadith n. ٢٣: At Sidratul Muntaha

We reached to an area known as Sidratul Muntaha. We saw a place where there was a tree whose one leaf would be able to cover an entire nation. Then we went to that place known (in the Qur'an) as: ` ...So he was the measure of two bows or closer still."

(۲)

:Allah (SWT) called out

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ

The Prophet believes in that which His"

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Surah al...Ra'd (۱۳), Verse ۲۹ -۱

Surah al...Najm (۵۳), Verse ۹ -۲

(Lord has revealed unto him. " (١

:On behalf of myself and my Ummah, I replied

وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

And the believers too, they all believe in Allah and His Angels and His Books and His" " .Messengers. We do not differentiate between any of His Messengers

وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

And they say: We hear and we obey, Our Lord! Thy forgiveness (do we crave), and..." " .to Thee is the eventual course

:Allah (SWT) then said

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ

Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the" "benefit of) what it has earned and upon it (the evil of) what it has wrought

:Then I said

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

" !Our Lord! do not punish us if we forget or make a mistake"

Allah (SWT) replied

لا أُو أخذك

".I will not punish you"

:Then I continued

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

" !Our Lord! do not lay on us a burden as Thou didst lay on those before us"

Allah (SWT) replied

لا أحملك

" .I will not lay upon you a burden"

:I once again said

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا □ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ □ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا □ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا □ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ □ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا □ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord"

p: ۳۶

Surah al...Baqarah (۲), Verse ۲۸۵ -۱

do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people." (1)

Allah the Glorious and High said:

قد أعطيتک ذلک لک ولأمتک

"Verily I have bestowed this upon you and your nation."

From Bihar al-Anwar, Vol. 18, p. 328-329, Bab 3 - Ithbaat al-Mi`raaj wa ma`anaahu wa kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith 34.

Hadith n. 24: Discourse of Imam Ja'far as Sadiq

Imam Ja'far as-Sadiq, has said, "Never has anyone more noble than the Prophet of Islam (S) attained the honour of such closeness."

The Prophet of Islam (S) asked from Allah (SWT) for his `Ummah such: "O' Allah! Whatever specialties you have given to your prophets, also bestow upon me." Allah replied, "I give you the following two supplications which are under My Throne":

لاحول ولا قوه إلا بالله – لا منجا منک إلا إليک

There is no power or strength save with Allah … there is no saviour for you except" ".from Him

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٩, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣۴

Hadith n.٢۵: Supplication

During the Mi'raj, an Angel taught me the following supplication and instructed me to :recite it during the Morning and the Evening

اللهم إن ظلمی أصبح مستجيراً بعفوک وذنبی مستجيرا بمغفرتک وذلی مستجيراً بوجهک الباقی الذی لا يفنی

O' Allah! Verily I appeal for relief from my oppression through Your pardon, and I" appeal for relief from

---

١- This supplication that the Prophet (S) prayed in the Mi'raj for his Ummah is also the last verse of Surah al-Baqarah. The nations before used to get severe punishments and were not given a chance to repent as mercifully as the followers of the Prophet Muhammad are and this is due to the supplication of the Prophet for his Ummah (.during this holy journey. (Tr

my sins through Your forgiveness, and I appeal for relief from my own insignificance " .through your Everlasting Countenance which will never cease to exist

From Bihar al-Anwar, Vol. ١٨, p. ٣٢٩-٣٣٠, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣٤

Hadith n.٢۶: Adhan

Thereafter, I heard the sound of the Adhan. An Angel in the heavens was busy reciting this Adhan. And up until now, ١ had not heard the Adhan being called out from the :heavens. When he said

الله أكبر الله أكبر

.Allah is greater than any words that can describe Him

.Allah is greater than any words That can describe Him

".Allah said, "My servant has spoken the truth. I am the Greatest

:The Angel then said

أشهد أن لا إله إلا الله أشهد أن لا إله إلا الله

I bear witness that there is no creature worthy of worship except Allah.

I bear witness that there is no creature worthy of worship except Allah.

Allah said, "My servant has spoken the truth, other than Me there is no other god."

The call of:

أشهد أن محمد رسول الله أشهد أن محمد رسول الله

I bear witness that Muhammad is the Messenger of Allah.

I bear witness that Muhammad is the Messenger of Allah.

was then heard.

Allah (SWT) said, "My servant has spoken the truth. Muhammad is My Servant and Prophet. I have appointed him as a Prophet."

The Muaddhin then said:

حيَّ على الصلاه حيَّ على الصلاه

Hasten towards

p: ٣٨

.the Salat

.Hasten towards the Salat

Allah (SWT) said, "My servant has spoken the truth ... he has invited others to worship Me. Whomsoever comes towards the Salat with complete love and with full ".accountability, (the Salat) will be a kaffarah for his previous sins

,The Muaddhin then said

حيَّ على الفلاح حيَّ على الفلاح

.Hasten towards salvation

.Hasten towards salvation

Allah (SWT) said, `Salat is the means of success of my Servants. Salat is the key to (success, salvation and truthfulness of My servants." (١)

From Bihar al-Anwar, Vol. ١٨, p. ٣٣٠, Bab ٣ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ٣٤

Hadith n.٢٧: Salat

Here I led the Angels of Paradise in Salat just as in Bayt al Muqaddas I led the previous Prophets in Salat. When I went into Sajdah, Allah called out, "I had made fifty Salat for each day incumbent upon the Prophets who came before you; and upon you ".and your Ummah, I make these incumbent too for these fifty Salat I have confirmed

After the Salat, I continued on my back and while on the path, I met Prophet Ibrahim .al-Khalil. He did not ask me a single question

Then I met Musa ibn `Imran. He asked me, "O' Muhammad what did you do?" I replied, "My Allah told me that he had made fifty daily Salat obligatory on the Prophets ".before me, and upon me and my Ummah too, He has made this amount obligatory

Prophet Musa (a.s) said to me, "O' Muhammad! Your Nation

The Adhan as has been mentioned in this hadith which is also found in various - ١ books including Bihar al-Anwar is `incomplete' according to the ahadith from the Prophet and A'immah who have taught us how the Adhan must be performed and as has been detailed in the various books of Fiqh and Ahkam by our `Ulama. Various copies of Bihar al-Anwar were checked and all narrated the incident the same way. Thus, it is possible that the entire hadith has not been narrated completely from the Prophet or because the books of ahadith of the Ahl al-Bayt have been constantly under attack and desecration in the past by tyrant governments, the entire hadith may have been lost. (Tr. - as answered by the office of the Grand Marja ` Ayatullah (al- Uzma Hajn Nasir Makarim Shirazi

is the final and the weakest of all the Nations. Allah's commands must be followed, however your Nation does not have the ability to perform fifty daily Salat; thus, return to Allah and request Him to lighten the load on your Ummah."

I returned to Sidratul Muntaha and fell into prostration. I said, "O' Allah! You have made fifty daily Salat obligatory on my Ummah and me. However, my Ummah and I do not have the ability to perform this much. From your Holy Presence, I request a reduction in this."

Allah, Glorious and High … reduced the number of Salat by ten.

I returned back and informed Musa (a.s) what happened. He replied, "Go back as they do not have the power to perform even this much."

I returned once again, and Allah reduced the number of Salat by ten. I was going back when Musa (a.s.) said, "Still they do not have the ability to perform even this."

I once again returned, fell into sajdah, and asked for a reduction in the Salat. Allah once more reduced the number by ten.

I returned to where Musa (a.s.) was and told him what happened. Again he said to me, "Go back since they will not be able to even handle this."

I once again returned, fell into sajdah and again asked Allah for a reduction in the Salat. I said, "O' Allah, my Nation is weak and they will not have the ability to handle even this." Allah reduced the Salat by ten more. From a total of fifty

.Salat, only ten were made obligatory

Again, I passed by Musa (a.s.) and he said, "Your Ummah does not have the ability to ".even handle ten Salat

For the last time I returned and fell into sajdah. Allah reduced the Salat by five. I went to where Musa was and he said to me, "Your Ummah does not even have the ability to perform five daily Salat." I said to him, "I am embarrassed to go back to Allah again. I ".will just be patient in relation to these five Salat

Then I heard a voice that said, "Since you have had patience, these five Salat will be counted as fifty Salat. Each Salat will be counted as ten Salat, and if one person from your Ummah performs a good act, then ten good acts will be written for him, but if he ".performs one bad act, then only that one bad act will be written in his record

Imam Ja'far as-Sadiq had said, "May Allah give Musa (a.s.) great reward since ".because of him, the daily (obligatory) Salat were reduced to only five

From Bihar al-Anwar, Vol. ۱۸, p. ۳۳۰-۳۳۱, Bab ۳ - Ithbaat al-Mi`raaj wa ma`anaahu wa .kayfiyyatuhu wa sifatuhu wa ma jaraa feehi wa wasf al-buraaq, Hadith ۳۴

Hadith n. ۲۸: Returning from Mi'raj

In the book `Amali' by Shaikh as-Saduq (may Allah raise his rank), it has been narrated that Imam Ja'far as-Sadiq had said, "When the Prophet along with Jibra'il

mounted onto Buraq, one of the horses of Paradise … to go on the Mi'raj, they first went

p: ۴۱

to Bayt al-Muqaddas. The Mehrab (prayer Niche) of the previous Prophets was shown .to the Holy Prophet, and he also performed Salat there

After the Mi'raj, the Prophet (S) once again returned to Bayt al Muqaddas and there he met up with a Caravan from the tribe of Quraish. This group has lost one of their .camels and was busy searching for it

The Prophet asked them for a glass of water, drank some of it and poured the rest of .it on the ground. Finally, he returned to Makkah

When the morning came, he told the Quraish: "In the night, Allah took me to Bayt al-Muqaddas and in that land, He showed me the after effects and the houses of the previous Prophets. On my return, I met up with a Caravan from the Quraish who had lost one of their camels; I requested a glass of water from them of which I drank ".some of it, and the rest I poured onto the ground

Abu Jahl (L) who was one of the staunch enemies of the Noble Prophet said: "Ask him ".(the Prophet) how many pillars, lights and Mehrabs are in Bayt al-Muqaddas

At that time, Jibra'il came to the Prophet (S) and placed an image of Bayt al-Muqaddas in front of him, with which he was able to answer all the questions posed to him. When the people of the Quraish heard this, they said, "Let us wait until the Caravan returns ".and we can ask them

The Prophet replied to them, "The Caravan will

return to Makkah around the time of sunrise and in front of the Caravan will be an ".exquisite looking camel

Once the morning came, everyone was in anticipation for the Caravan to arrive. They said, "The sun is rising but the Caravan still has not arrived!" Just as this was said and the sun began to rise above the horizon, the Caravan appeared. At the head of the Caravan, the same beautiful looking camel that the Prophet had mentioned, could be (seen. (١

Hadith n.۲۹: The Voice of ‘Ali During the Mi’raj

In the book Kashf al-Ghummah, it has been narrated from `Abdullah ibn `Umar that: "I heard someone ask the Prophet of Allah (SWT), `With what voice did Allah, the "?Glorified and High, speak to you in on the night of the Mi’raj

The Prophet replied, "My Lord spoke to me with the voice of 'Ali ibn Abi Talib (a.s.) and said, `O' Ahmad! I am an Entity that is not like anything else. I can not be compared to anything else and I know all the secrets of your heart. With the exception of 'Ali ibn Abi Talib (a.s.) , you have no other close friend. Thus, I speak to you with the voice of 'Ali "".ibn Abi Talib (a.s.) so that your heart will be at ease

From Kashf al-Ghummah, Vol. ١, p. ١٠۶, Fee mahabbati al-rasooli (s) iyyahu wa .tahreedahu alaa mahabbatihi wa muwaalaatihi wa nahyuhu an baghdihi

Amali Saduq, Page ۳۶۳, Section ۶۹, Hadith ۱ -۱

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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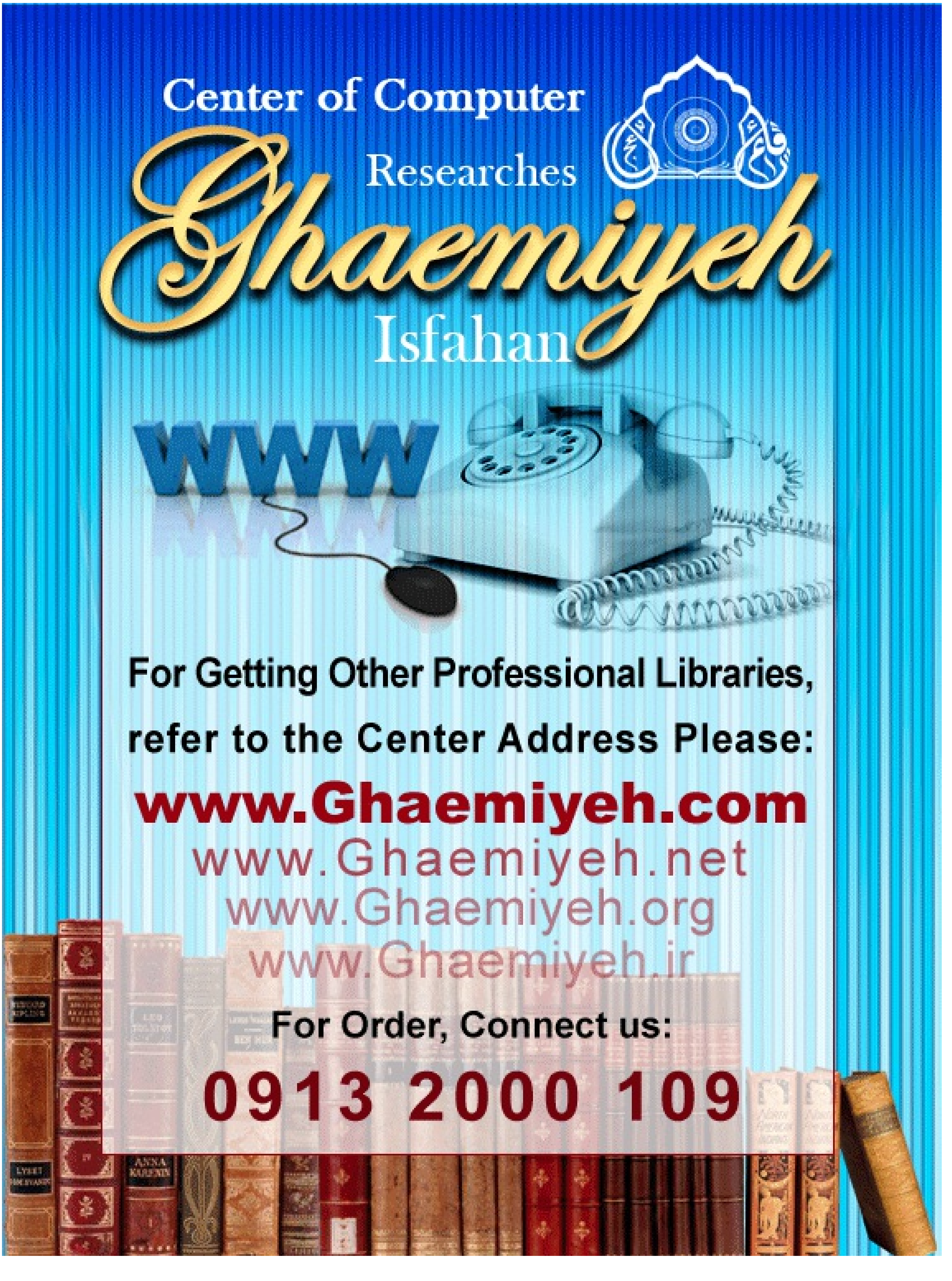
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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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